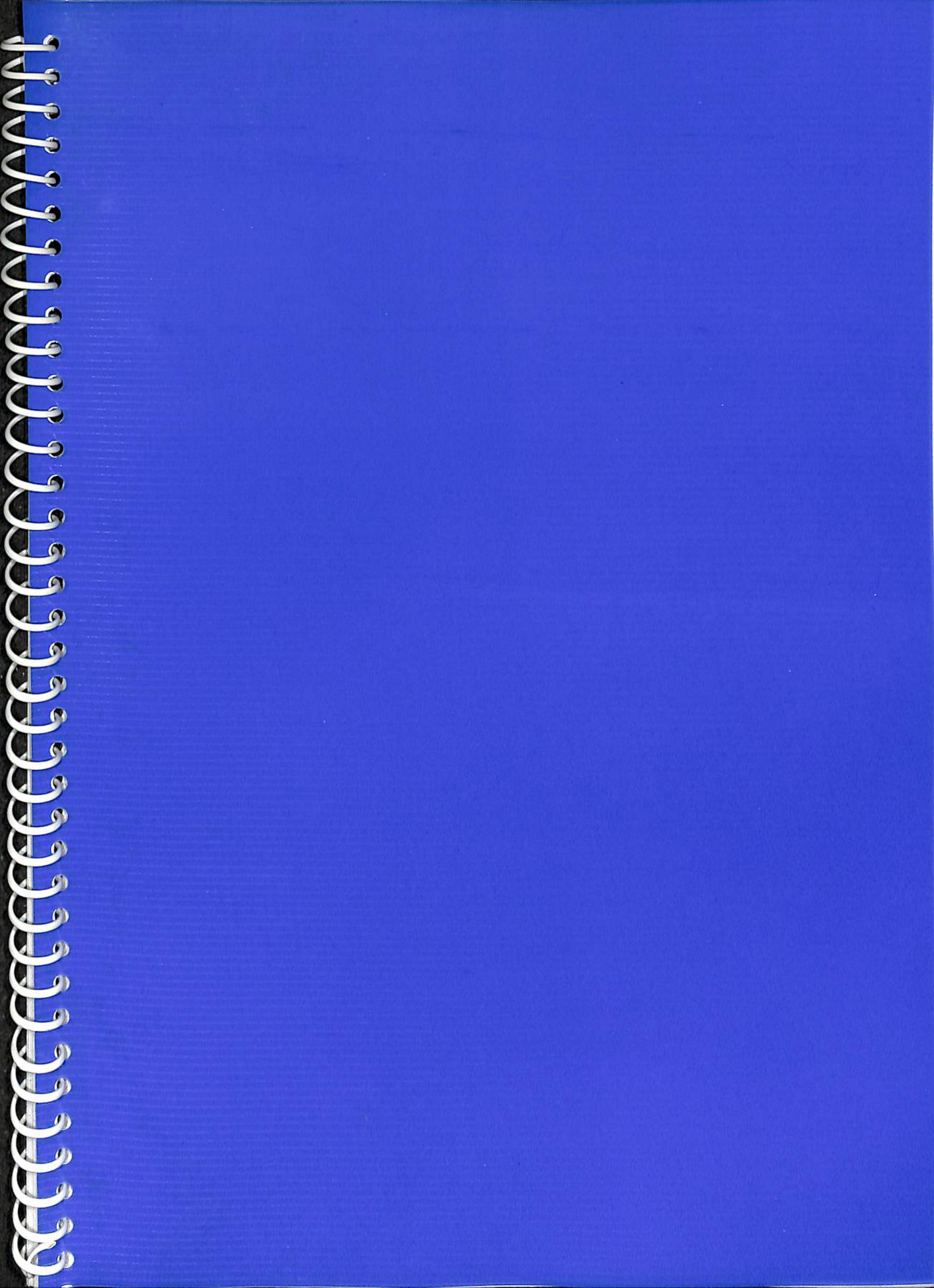
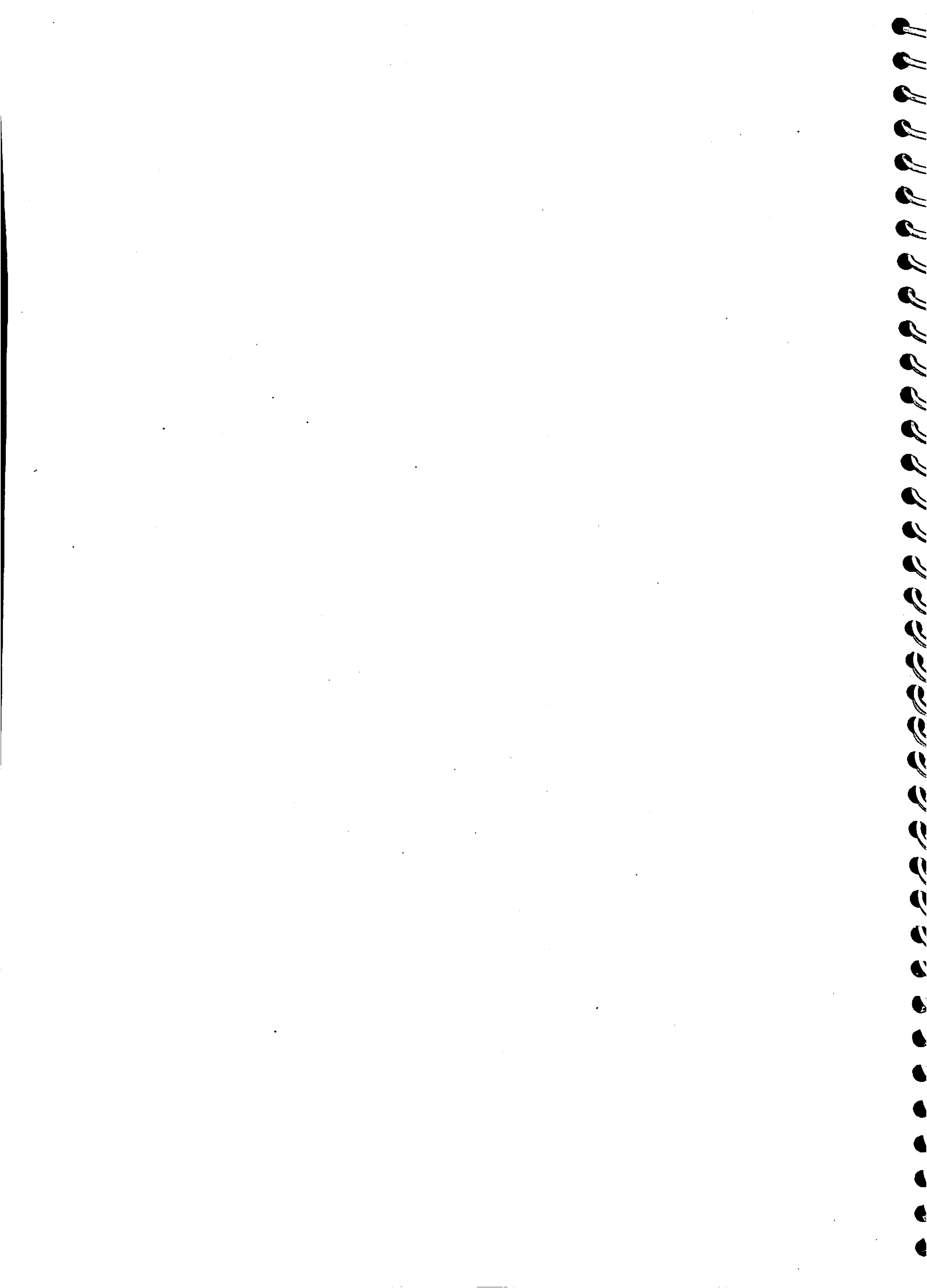


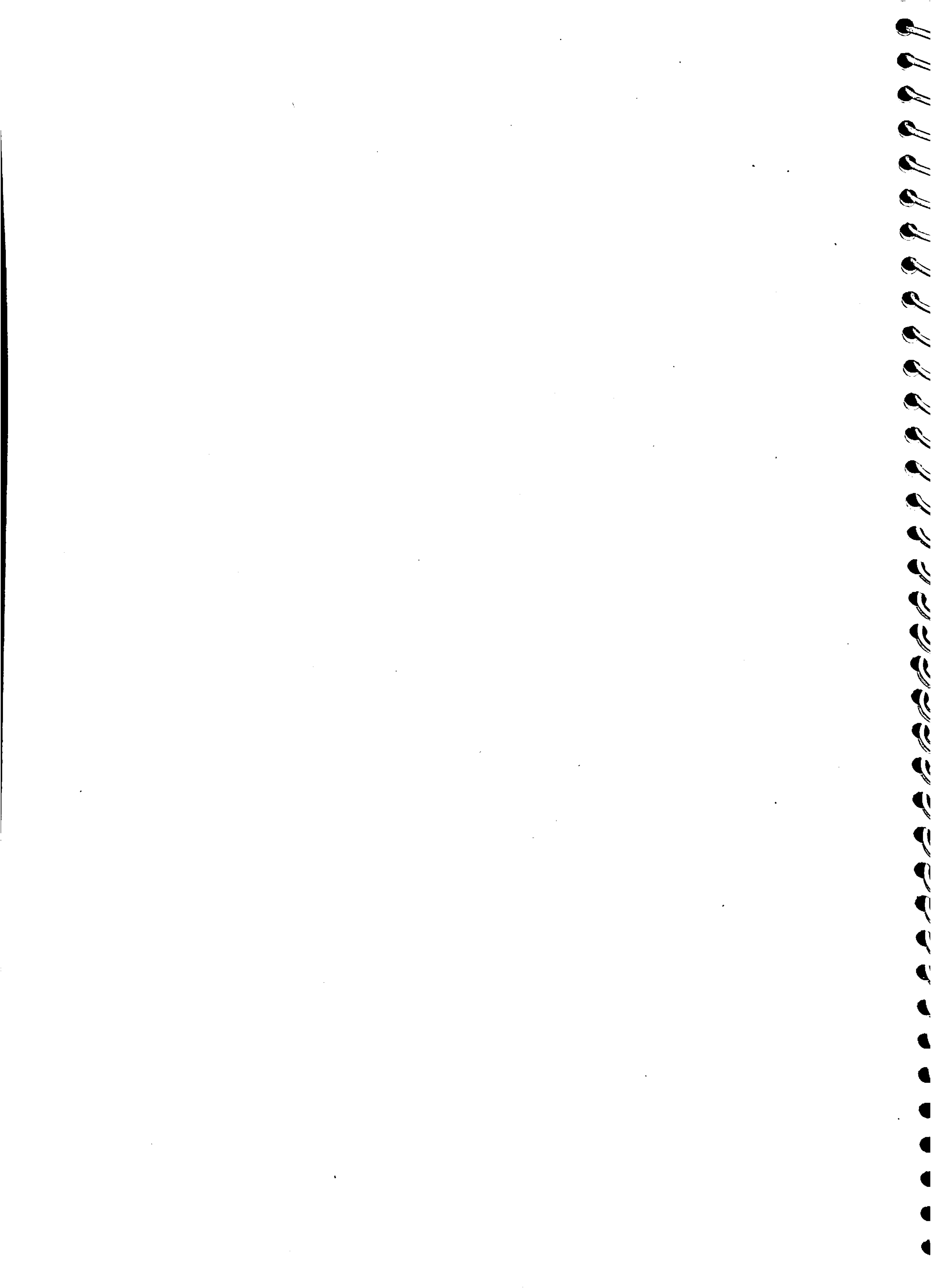
Sacred Verses for Worship

as taught by
Swami Lakshmanjoo



Pronunciation of Roman letters

a	as	a in America
ā	as	a in father
i	as	i in fill, lily
ī	as	i in police
u	as	u in full
ū	as	u in rude
ṛi	as	ri in merrily
ṛī	as	ri in marine
e	as	e in prey
ai	as	ai in aisle
o	as	o in stone
au	as	ou in house
ś	as	s in sure
ṣ	as	s in shun, bush
s	as	s in saint, sun



ॐ ग्लूंगं गणपतये नमः ॥

oṁ glūṁ gaṁ gaṇapataye namaḥ
oṁ glūṁ gaṁ gaṇapataye namaḥ
oṁ glūṁ gaṁ gaṇapataye namaḥ

I bow before Lord Gaṇeśa.

ॐ बोल सद्गुरु महाराज की बार बार जय ॥

oṁ bol satgurū mahārāj kī bār bār jai
oṁ bol satgurū mahārāj kī bār bār jai
oṁ bol satgurū mahārāj kī bār bār jai

I bow again and again before my divine teacher who is just like a great king.

आञ्जनेयाय रामदूताय महाबलाय स्वाहा ॥

oṁ āñjaneyāya rāmadutāya mahābalāya svāhā
oṁ āñjaneyāya rāmadutāya mahābalāya svāhā
oṁ āñjaneyāya rāmadutāya mahābalāya svāhā

I give offerings to the son of Añjani [air] who is the real messenger of Lord Rāma and who possesses the great strength.

ॐ नमः शिवाय

oṁ namaḥ śivāya
oṁ namaḥ śivāya
oṁ namaḥ śivāya

I bow before Lord Śiva.

अघोरेभ्योऽथ घोरेभ्यो घोरघोरतरीभ्यश्च ।
सर्वतः शर्व! सर्वेभ्यो नमस्ते रुद्ररूपेभ्यः ॥

aghorebhyo 'tha ghorebhyo
ghoraghoratarībhyaśca
sarvataḥ śarva! śarvebhyo
namaste rudrarūpebhyaḥ [*3 times*]



O Lord Śiva! You alone transform yourself into all forms, into the forms of the powers of Rudra as Āghora, the enlightening and uplifting energy, Ghoratarī, the frightful darkening energy which pushes one down, and Ghora, the energy which keeps one fixed, neither rising or falling. These forms, embodied in Rudra Śiva, are helpful to the aspirant while he is aware, and frightful for the one who is ignorant, pushing him down and down.

— o0o —

ॐ – अन्तरालीनतत्त्वौघं चिदानन्दघनं महत् ।
यत्तत्त्वं शैवधामाख्यं तदोमित्यभिधीयते ॥१॥

Oṁ Antarālīnatattvaughaṁ cidānandaghanaṁ mahat ।
yattattvaṁ śaivadhāmākhyaṁ tadomityabhidhīyate ॥

Oṁ — That being who has kept the 36 elements comprising the 118 worlds in his body, who is a compacted mass of consciousness and bliss, and who is exceedingly great, that being is said to be the nature of Lord Śiva, and that is 'Oṁ'.

जुं – तादृगात्मपरामर्शशालिनी शक्तिरस्य या ।
देशकालापरिच्छिन्ना सा जुंशब्देनकथ्यते ॥२॥

Juṁ Tādṛigātmaparāmarśaśālinī śaktirasya yā ।
deśakālāparicchinnā sā juṁ śabdena kathyate ॥

Juṁ — The energy [*śakti*] of that Oṁ is glorified with the state of Lord Śiva. It is unlimited by time, space and form. This energy is indicated by the mantra '*juṁ*'.

सः सिसृक्षोल्लेखनिर्माणशक्तित्रितयनिर्भरा ।
जगतो येशिताशक्तिः सा स इत्युच्यते स्फुटम् ॥३॥

Saḥ Sisṛikṣollekhanirmāṇaśaktitritaya nirbharā ।
jagato yeśitā śaktiḥ sā sa ityucyate sphuṭam ॥



Saḥ — The energy of independence, *svāntantrya śakti*, which is comprised of the three energies – will, knowledge and action – finding expression as the desire to create, planning to create, and the act of creation, rules over the 118 worlds. This is indicated by the mantra '*saḥ*'

अमृतेश्वर – स्वशक्त्यभिव्यक्तिमये मोक्षेऽस्यैश्वर्ययोगतः ।
स्वोपासकानाममृतेश्वरत्वं तस्य सुस्फुटम् ॥४॥

Amṛteśvara Svaśaktyabhivyaktimaye mokṣe 'syaiśvaryayogataḥ ।
svopāsakānām amṛteśvaratvaṁ tasya susphuṭam ।।

Amṛteśvara — Liberation, *mokṣa*, cannot be achieved simply by action or effort. Rather, it is only attained by those followers who are searching for the self and who are longing to achieve it. Only then will the free will of Lord Śiva transform you. This is the meaning of 'Amṛteśvara'.

भैरवाय – नीलहर्षादिभेदेन यद्बाह्याभ्यन्तरं जगत् ।
अहमित्यामृशन्पूर्णो भैरवः समुदाहृतः ॥५॥

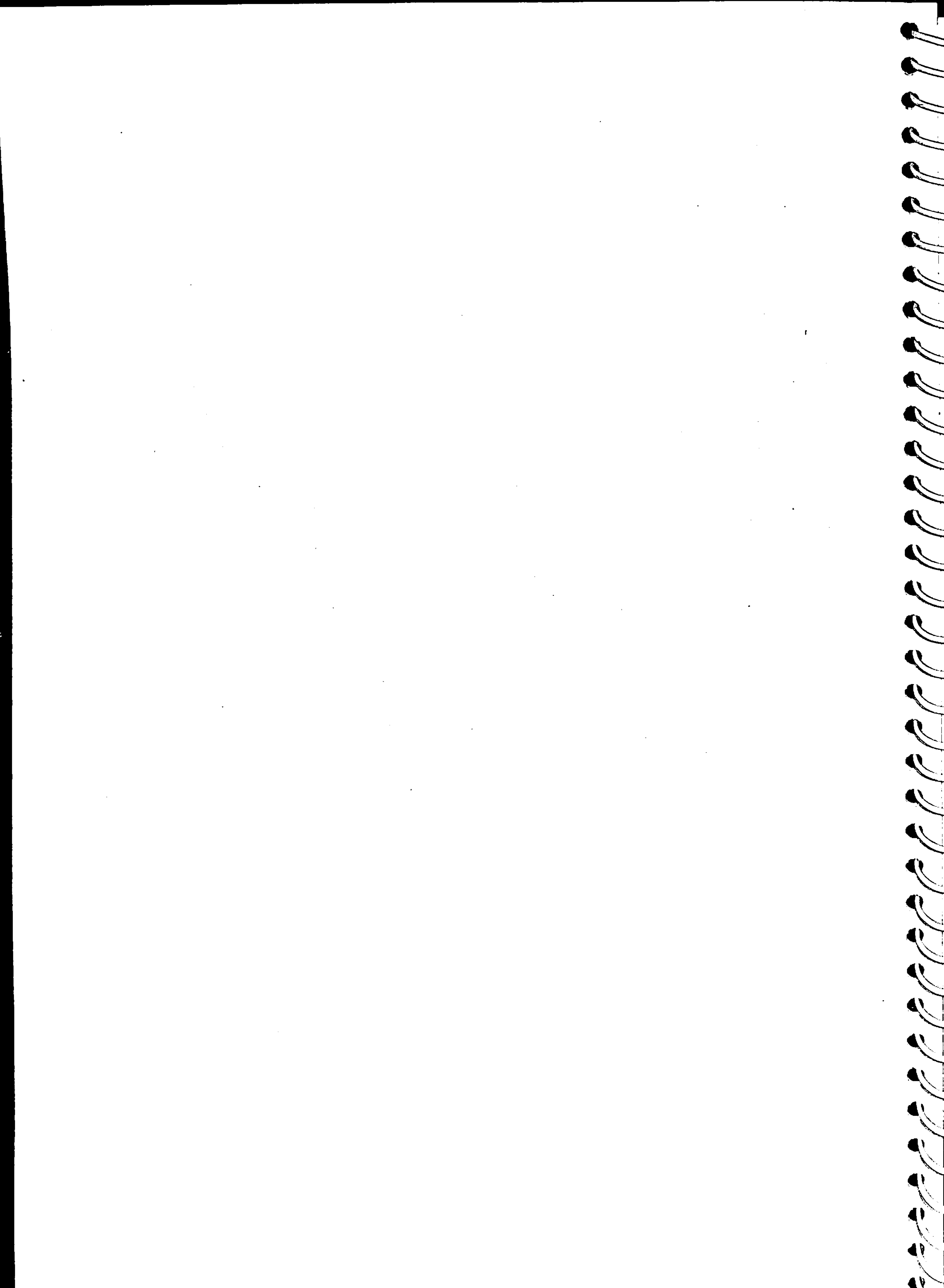
Bhairavāya Nīlaharṣādibhedena yadbāhyābhyantaraṁ jagat ।
ahamityāmṛśanpūrṇo bhairavaḥ samudāhṛitaḥ ।।

Bhairavaḥ — When he has established himself in his own real nature in the state of one-pointed internal self awareness, then he must come out and experience that same glamour in both the internal mental and the external objective world. Blessed by Amṛteśvara, he will experience, "I am this, I am this. I am this internal world of objects and I am this external world of objects. There is no other element than myself." This is the meaning of 'Bhairava'.

नमः – देहप्राणसुखादीनां न्यग्भावाद्भक्तसंहते ।
या चिदात्मनि विश्रान्तिर्नमःशब्देन सोच्यते ॥६॥

Namaḥ Dehaprāṇasukhādīnāṁ nyagbhāvādbhaktasaṁhateḥ ।
yā cidātmani viśrāntirnamaḥ śabdena socyate ।।

Namaḥ — What does it mean to say, "I bow to Bhairava?" Real bowing



Saḥ — The energy of independence, *svāntantrya śakti*, which is comprised of the three energies – will, knowledge and action – finding expression as the desire to create, planning to create, and the act of creation, rules over the 118 worlds. This is indicated by the mantra '*saḥ*'

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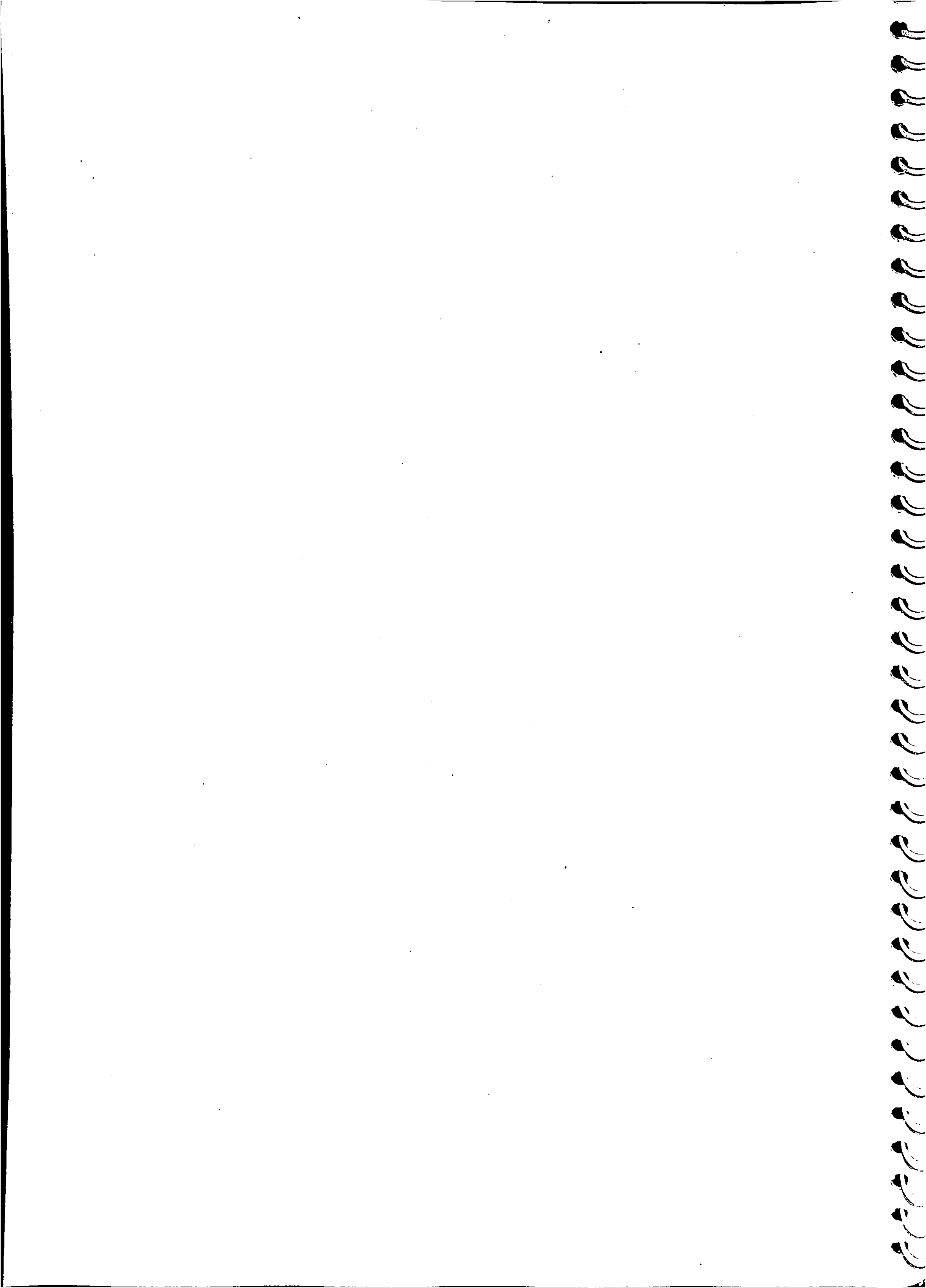
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Namaḥ — What does it mean to say, "I bow to Bhairava?" Real bowing



is to drive this physical body, this whole universe which is existing in the outside world, into the internal world, which is also a body, the subtle body, the body governing the dreaming state. Then, in turn, this subtle state must be pushed into that subtler and more refined state, the body of dreamless sleep. And ultimately all these bodies are driven inside the body of consciousness. This is real bowing and this is the meaning of '*namaskāra*'.

त्रयी सप्तचतुर्युग्ममये त्रितयवर्त्मनि ।
स्थितो यः शक्तिसहितः स जयत्यमृतेश्वरः ॥७॥

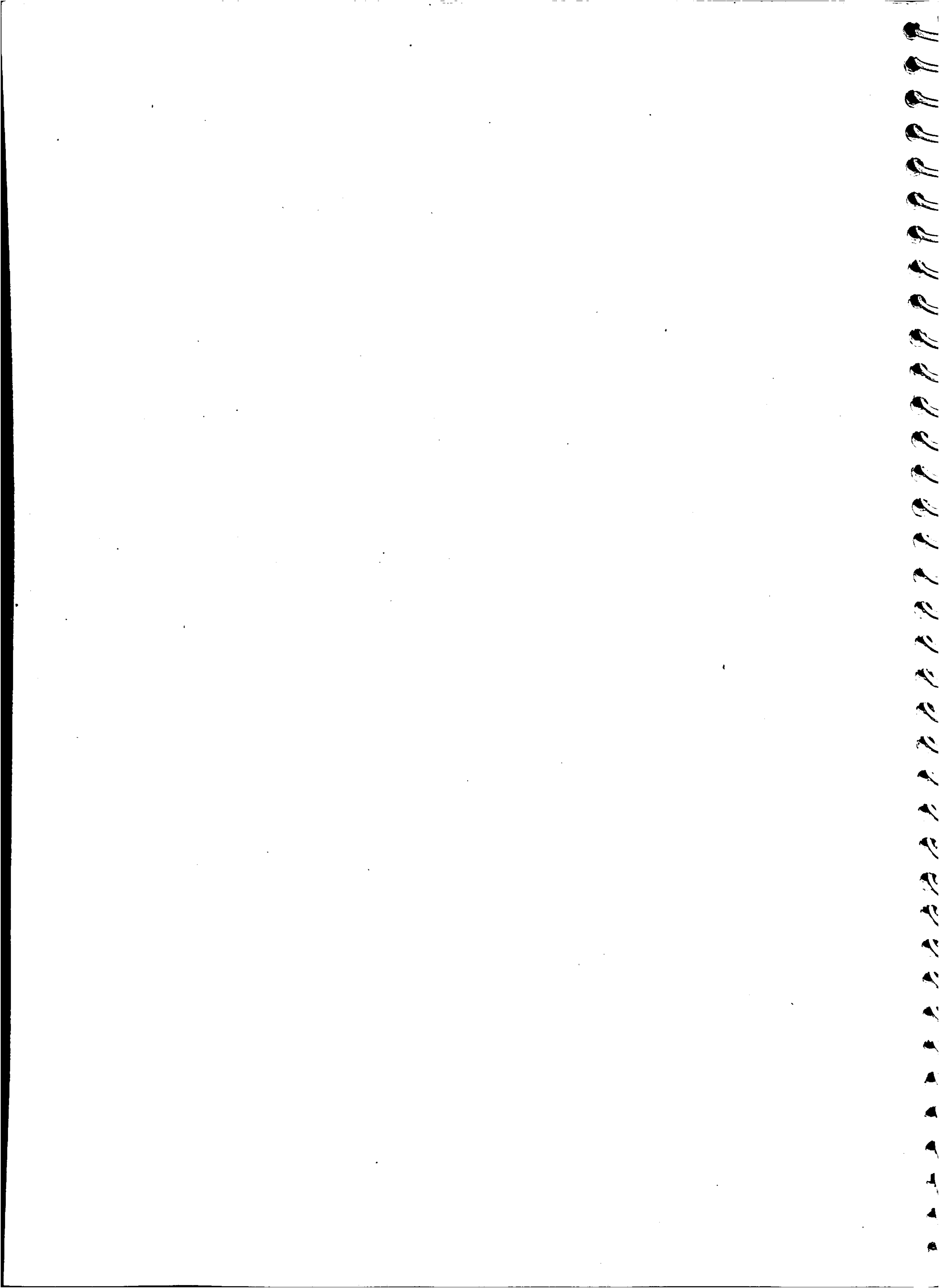
Trayīsaptacaturyugmamaye tritayavartmani |
sthito yaḥ śaktisahitaḥ sa jayatyamriteśvaraḥ ||

Glory be to that Amriteśvara who is established in this three-fold way; in the first three short vowels (*a, i, u*), in the seven long vowels (*ā, ī, ū, ṛi, ṛī, ḷi, ḷī*) in the four vowels (*e, ai, o, au*), and in the two vowels (*aṁ, aḥ*), along with his energies, his thirty-four *śaktis* which are the thirty-four consonants.

आत्मेन्दुधामनि युगेशनरेशपुत्र-
चित्रां त्रिशूलबिलधामनि सृष्टशक्तिम् ।
वैसर्गिके चितिपदेऽप्यथपुण्डरीकां
काञ्चित्परां त्रिकपरां प्रणमामि देवीम् ॥८॥

Ātmendudhāmani yugeśanareśaputra-
citrāṁ triśūlabiladhāmani sriṣṭaśaktim |
vaisargike citipade 'pyatha puṇḍarīkāṁ
kāñcitparāṁ trikaparāṁ praṇamāmi devīm ||

I bow before the Goddess Amriteśvarī whose real body is parābīja, the mantra '*sauḥ*'. It is the body where she has created her energies supreme, medium, and inferior. In the inferior state of energy taking the form of *nara* [individual], corresponding to the moon and to the objective world, she has differentiated her form in four plus eleven plus sixteen, or thirty one ways; from the element *prithvī* [earth] to *māyā* and this corresponds to the letter '*sa*'. In her medium energy *icchā śakti* [Sadāśiva], *jñāna śakti* [Īśvara], and *kriyā śakti* [*śuddhavidyā*] are existing simultaneously. That energy is called *triśūla* and it corresponds to the letter '*au*'. In her supreme energy exists the



residence of '*citipada*', the seat of Lord Siva. This corresponds to the last letter *visarga 'aḥ'*. Here both Śiva and Śakti exist together, indistinguishably interwoven, one in another.

श्रीमत्सदाशिवपदेऽपि महोग्रकाली-
भीमोत्कटभ्रुकुटिरेष्यति भङ्गभूमिः ।
इत्याकलय्यपरमां स्थितिमेत्य काल-
संकर्षिणीं भगवतीं हठतोऽधितिष्ठेत् ॥९॥

Śrīmatsadāśivapade 'pi mahograkālī
bhīmotkaṭabhrukuṭireṣyati bhaṅgabhūmiḥ ।
ityākalayya paramāṁ sthitimetya kāla-
saṅkarṣiṇīṁ bhagavatīṁ haṭhato 'dhitiṣṭhet ।।

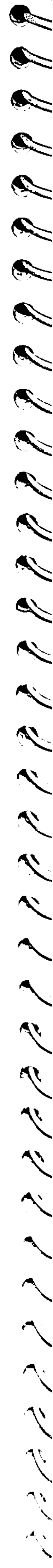
Kālī, even while in the glorious state of Sadāśiva, becoming extremely terrifying and forceful, attains the ultimate state of dissolution. The aspirant experiencing this transcendental Kālī should forcefully enter into and attain that state of Kālī.

तन्मध्ये तु परादेवी दक्षिणे च परापरा ।
अपरा वामश्रृंगे तु मध्यश्रृंगोर्ध्वतः श्रृणु ।
या सा संकर्षिणीकाली परातीता व्यवस्थिता ॥१०॥

tanmadhye tu parādevī dakṣiṇe ca parāparā ।
aparā vāmaśṛiṅge tu madhyaśṛiṅgordhvataḥ śṛiṇu ।।
yā sā saṅkarṣiṇī kalī parātītā vyavasthitā ।।

In the central spoke of the *triśūla*, Lord Śiva's trident, is the establishment of *parā* [supreme] *śakti*. On the right side of *triśūla* is the establishment of *parāparā* [medium] *śakti*. On the left side of *triśūla* is the establishment of *aparā* [inferior] *śakti*. Above this central spoke, which is *parā* [supreme] *śakti*, is Saṁkarṣiṇī kālī the Divine Goddess Kālī, Amriteśvarī.

In the following verses of the Tantrāloka, composed by Abhinavagupta, he describes how he meditates and worships his Lord through mind, not through physical offerings.



कृत्वाधारधरां चमत्कृतिरसप्रोक्षाक्षणक्षालिता-
मात्तैर्मानसतः स्वभावकुसुमैः स्वामोदसंदोहिभिः ।
आनन्दामृतनिर्भरस्वहृदयानर्घार्घपात्रक्रमात्
त्वां देव्या सह देहदेवसदने देवार्चयेऽहर्निशम् ॥ ११ ॥

kṛitvādhāradharāṁ camatkṛitirasa-
prokṣākṣaṇakṣālitām-
āttairmānasataḥ svabhāvakusumaiḥ
svāmodasaṁdohibhiḥ /
ānandāmṛitanirbharasvahṛidayā-
narghārghapātrakramāt
tvāṁ devyā sahadehadevasadane
devārcaye 'harniśam //

Meditating upon her, I bathe that Goddess with water which is the nectar of the ecstasy which She produces as *cit kuṇḍalinī* in *mūlādhāra cakra*. Then after bathing her, through mind I collect the flowers of absolute bliss produced by her. These flowers, with the fragrance of ecstasy, are produced by her own nature as she flows out. Then, placing these flowers in that priceless sacrificial pot, which is my own heart and which is filled with the nectar of bliss, I worship you, O Lord Śiva, along with your Śakti day and night in the temple of my body.

नानास्वादरसामिमां त्रिजगतीं हृच्चक्रयन्त्रार्पिता-
मूर्ध्वाधस्तविवेकगौरवभरान्निष्पीड्यनिःष्यन्दितम् ।

nānāsvādarasāmimāṁ trijagatiṁ
hṛiccakrayantrārpitām-
ūrdhvādhastavivekagauravabharān-
niṣpīḍya niḥṣyanditam /

Then, through mind I collect these threefold states of the world, which give rise to numerous sensations; the world of objectivity, the moon, having a soft taste; the world of subjectivity, fire, having a harsh and hard taste; and the world of cognition, the sun, possessing both the warmth of fire and the softness of the moon, and which is existing inside and outside of one's own body, and I establish them in the wheel of the heart where I discriminate between them. Here the wheel of the moon [objectivity] is above and the wheel of fire [subjectivity] is below.



यत्संवित्परमामृतं मृतिजराजन्मापहं जृम्भते
तेन त्वां हविषा परेण परमे सन्तर्पयेऽहर्निशम् ॥१२॥

yatsaṁvitparamāmṛitaṁ mṛitijarā
janmāpahaṁ jṛimbhate
tena tvām haviṣā pareṇa parame
santarpaye 'harniśam //

Through the strength of my meditation, I squeeze them together producing the supreme nectar of God Consciousness by which the three threats, death, birth and old age are kept away. O Lord, while residing in that supreme state of God Consciousness, I worship you day and night with the supreme offering of this nectar.

कालाग्निरुद्रात्प्रसृतं च तेजो
भूरी स्फुटं दीप्ततरं विचिन्त्यम् ।
ऊर्ध्वे स्थिता चन्द्रकला च शान्ता
पूर्णामृतानन्दरसेन देवि ॥१३॥

kālāgnirudrāt prasṛitaṁ ca tejo
bhūrisphuṭaṁ dīptataraṁ vicintyaṁ /
ūrdhve sthitā candrakalā ca śāntā
pūrṇāmṛitānandarasena devī //

I meditate imagining that Kālāgni rudra rises from the big toe of my left foot as fire, fiery bright and radiant, and that *candrakalā* absolutely delightful and filled with the supreme nectar of God Consciousness, residing in *sahasrāra cakra*, the residence of *śāntātītā kalā* descends and they both meet at the place of the heart. That is the embrace of objectivity and subjectivity.

तदोभयोर्वह्निविषानुयोगा-
त्तेजःशशाङ्कौ द्रवितौ च यस्मात् ।
तेज:शशाङ्कस्फुटमिश्रितत्वा-
द्भवेत्तदार्कं त्ववताररूपम् ॥१३॥ (युगलकम्)



tadobhayorvahniḥ viṣānayogāt
tejaḥśaśāṅkau dravitau ca yasmāt /
tejaḥśaśāṅka sphuṭamiśritatvāt
bhavet tadārkaṁ tavatārarūpam //

Completely through mind I compress together at the location of my heart both the fire of Kālāgni rudra and the nectar of *candrakalā*. There the fiery light of Kālāgni rudra and the blissful light of the moon are melted and mixed together and out of this mixture is produced that incarnation which is the real sun of God Consciousness.

परस्परसमाविष्टौ चन्द्रेऽग्नीष्टीटिभे शशी ।
चन्द्रं सृष्टिं विजानीयादग्निः संहार उच्यते ।
अवतारो रविः प्रोक्तो मध्यस्थः परमेश्वरः ॥१४॥

paraspara samāviṣṭau candre 'gnīṣṭīṭibheḥ śaśī /
candraṁ sriṣṭiṁ vijānīyāt agniḥ saṁhāra ucyate //
avatāro raviḥ prokto madhyasthaḥ parameśvaraḥ //

When the element of the moon, the creative cycle, and the element of fire, the destructive cycle, are mixed together, one in the other, then in the center of these two, God Consciousness is incarnated. This is the Sun, this is Lord Śiva himself.

Now Abhinavagupta teaches us how to accomplish this worship through the mind.

ततः सकाशात्प्रभवाप्ययौ स्तो
यस्मादयं विश्वसमग्रभेदः ।
एतच्च विद्वान्विदितार्थभावो
ध्यायेत युक्त्यात्मचिदर्करूपम् ॥१५॥

tataḥ sakāśāt-prabhavāpyayausto
yasmād-ayaṁ viśva-samagrabhedaḥ /
etacca vidvān-viditārtha-bhāvo
dhyāyet yuktyātma-cid-arka-rūpaṁ //

From that Being which is real God Consciousness, and which comes out from the compression of these two aspects, subjectivity and objectivity,



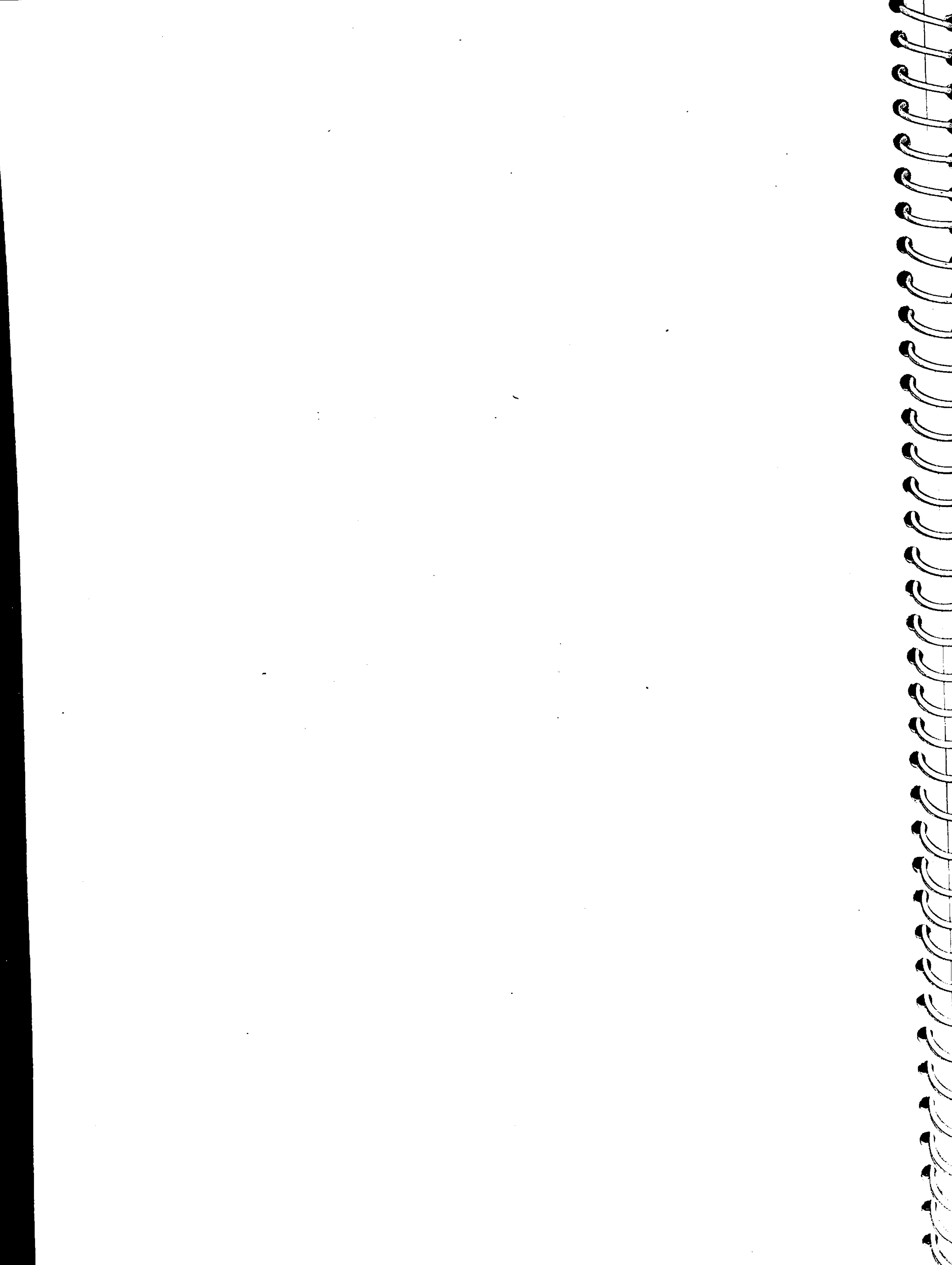
is produced the destruction and creation of 118 worlds. From this state of the sun, which is the real nature of God Consciousness, the full glory of manifestation has come into existence. This mental worship is to be accomplished by that elevated aspirant who has really understood the reality of subjectivity and objectivity. Employing a divine technique taught by his master, he must meditate on the fact that it is one's own self who is the actual being of the sun, God Consciousness.

द्वारेशा नवरन्ध्रगा हृदयगो वास्तुर्गणेशो महान्
शब्दाद्या गुरवः समीरदशकं त्वाधारशक्त्यात्मकम् ।
चिद्देवोऽथ विमर्शशक्तिसहितः षाड्गुण्यमङ्गावलि-
र्लोकेशाः करणानि यस्य महिमा तं नेत्रनाथं स्तुमः ॥ १६ ॥

dvāreśā navarandhragā hṛdayago
vāstur-gaṇeśo mahān
śabdādyā guravaḥ samīra-daśakaṁ
tvādhāra-śaktyātmakam /
ciddevo'tha vimarśa-śakti-sahitaḥ
ṣāḍguṇyam-aṅgāvalir-
lokeśāḥ karaṇāni yasya mahimā
taṁ netranāthaṁ stumaḥ //16//

I bow to that Netranātha, Amṛteśvara, who is fond of His nectar producing third eye, and in whose glamorous body the nine openings are nine doorkeepers which are the nine incarnations of [Dvāreśā] Gaṇeśa; whose heart is Gaṇeśa, His son, the director of the one hundred *Vāstu Devatas*; whose five sensations are the five classes of Masters; whose *mūladhāra cakra* consists of the ten layers of *vāyu* which fill the universe; who is the Lord of Consciousness always united with His energy of Consciousness; whose six limbs are His six universal attributes, all-knowingness, complete fullness, eternal knowledge, absolute freedom, inexhaustible energy, and infinite energies; and whose ten internal organs are the ten protectors of this world protecting it from all ten sides.

विगलति भवदौर्गत्यं मोक्षश्री श्रयति हृत्कजं कचति ।
प्रसरति परमानन्दो यत्र तदीशार्चनं जयति ॥ १७॥



vigalati bhava-daurgatyaṁ
mokṣaśrī śrayati hṛtkajaṁ kacati /
prasarati paramānando
yatra tad-īśārcanaṁ jayati //17// (recite 3 times)

Wherein, whose worship the misery of this universe is brought to an end and the possession of the wealth of salvation appears. Where the lotus of the heart blooms and the Supreme blissful state flows from all sides. Let that worship be glorified always.

ॐ जुं सः अमृतेश्वरभैरवाय नमः ॥१०॥

Oṁ Juṁ Saḥ Amṛiteśvara Bhairavāya Namaḥ
(recite 10 times)

Repeating the sacred mantras *'oṁ'*, *'juṁ'* and *'saḥ'* I bow before that Amṛiteśvara Bhairava who is the Lord of the Bliss of Enlightenment.

कर्पूरगौरं करुणावतारं
संसारसारं भुजगेन्द्रहारम् ।
सदा वसन्तं हृदयारविन्दे
भवं भवानीसहितं नमामि ॥१८॥

karpūra-gauraṁ karuṇ-āvatāraṁ
saṁsāra-sāraṁ bhujagendra-hāram /
sadā vasantaṁ hṛdayāravinde
bhavaṁ bhavānī-sahitaṁ namāmi //18//

I bow before that Lord Śiva whose body is white like camphor, who is the incarnation of supreme grace and the essence of this ever changing universe and who is garlanded with snakes and vibrates in the lotus hearts of all His devotees. And, I bow before his inseparable consort Pārvatī, the divine Mother.

आधीनामगदं दिव्यं व्याधीनां मूलकृन्तनम् ।
उपद्रवानां दलनं महादेवमुपास्महे ॥२१॥



ādhīnāmagadaṁ divyaṁ
vyādhīnāṁ mūlakṛntanam /
upadhravānāṁ dalanaṁ
mahādevamupāsmahe // 21 //

We worship that Lord Mahādeva, the only Supreme Divinity who is divine medicine for all mental afflictions, who is the complete destroyer of all diseases, both mental and physical, and who dispels all misfortunes.

त्वय्येव भातः स्मृतिविस्मृति ते
द्वयोरपि त्वं स्वयमेव भासि ।
तथापि सांमुख्यसुखाभिवर्षिणी
स्मृतिः प्रिया ते नहि विस्मृतिर्मे ॥२३॥

tvayyeva bhātaḥ smṛti-vismṛtī te
dvayorapi tvaṁ svayameva bhāsi /
tathāpi sāṁmukhya-sukhābhivarṣiṇī
smṛtḥ priyā te nahi vismṛtīme //23//

Remembering you and forgetting you both reside in you, O Lord, as you alone shine in these both. Even then, O Lord, I treasure remembering you, not forgetting you, for in remembering you I enjoy the nectar of your nearness.

महेश्वरे वा जगतामधीश्वरे
जनार्दने वा जगदन्तरात्मनि ।
न क्वापि भेदप्रतिपत्तिरस्ति मे
तथापि भक्तिस्तरुणेन्दुशेखरे ॥१६॥

maheśvare vā jagatāmadhīśvare
janārdane vā jagadantrātmani /
na kvāpi bhedapratipattirasti me
tathāpi bhaktistaruṇenduśekhare //16//



Devotion to Lord Siva, who is the master of the three worlds, and devotion to Lord Nārāyaṇa, who resides in the heart of each and every living being, exists for me equally because nowhere does there exist a distinction of devotion. Even then, O my Lord, I prefer devotion to Lord Śiva on whose forehead shines the crescent moon.

भानुना तुहिनभानुना बृह-
द्भानुना च विनिवर्तितं न यत् ।
येन तज्झगिति शान्तिमान्तरं
ध्वान्तमेति तदुपास्महे महः ॥२४॥

bhānunā tuhina-bhānunā bṛhad-
bhānunā ca vinivartitaṁ na yat /
yena taj-jhagiti śāntimānṭaraṁ
dhvāntam-eti tad-upāsmahe mahaḥ //24//

We bow before, and worship, that Supreme effulgent light of consciousness where the light of the Sun has no glory, where the light of the moon has ceased to function, and where the light of the fire is extinguished, by which light the internal darkness of ignorance instantly vanishes.

संग्रहेन सुखदुःख लक्षणं
मां प्रति स्थितमिदं श्रृणु प्रभो! ।
सौख्यमेषं भवता समागमः
स्वामिना विरह एव दुःखिता ॥२५॥

saṁgraheṅa sukhaduḥkha lakṣaṇaṁ
māṁ prati sthitam-idaṁ śṛṇu prabho! /
saukhyameṣa bhavatā samāgamaḥ
svāminā viraha eva duḥkhitā //25//

O Lord, please listen to the real description of my pleasure and my pain. Union with your nature is my pleasure and separation from you, my Master, is the cause of my pain.



दासधाम्नि विनियोजितोऽप्यहं
स्वेच्छयैव परमेश्वर त्वया ।
दर्शनेन न किमस्मि पात्रितः
पादसंवहनकर्मणापि वा ॥२६॥

dāsadhāmni viniyo-jito'pyahaṁ
svecchayaiva parameśvara tvayā /
darśanena na kimasmi pātritaḥ
pāda-saṁ-vahanakarmaṇāpi vā //26//

O supreme Lord, although it is by your will that I have been placed in the position of being your slave, why, even then, have I not been qualified to have your audience, your gaze or even the act of touching your feet.

शक्तिपातसमये विचारणं
प्राप्तमीश न करोषि कर्हिचित् ।
अद्य मां प्रति किमागतं यतः
स्वप्रकाशनविधौ विलम्बसे ॥२७॥

śaktipātasamaye vicāraṇaṁ
prāptamīśa na karoṣi karhicit /
adya māṁ prati kimāgataṁ yataḥ
sva-prakāśana-vidhau vilambase //27//

O independent Lord, at the time of showering your grace on me, you should have considered whether I was qualified for this grace. But, you never think in this way. Having received this grace look at my plight now that you delay in revealing your nature.

अस्तङ्गतवति प्राणे त्वपानेऽभ्युदयोन्मुखे ।
तावत्सा कुम्भकावस्था योगिभिरनुभूयते ॥२८॥

astaṅgatavati prāṇe
tvapāne'bhudayonmukhe /
tāvatsā kumbhakāvasthā
yogi-bhir-anubhūyate //28//



When the outgoing breath, which travels from the center of the eyebrows to external twelve finger spaces is over, and the incoming breath has yet to begin, there is an automatic pause which a yogi realizes and where he remains one pointed.

यथा निमीलने काले प्रपञ्चो नैव दृश्यते ।
तथैवोन्मीलने स्याच्चेदेतद्ध्यानस्य लक्षणम् ॥ २९ ॥

yathā nimīlane kāle
prapañco naiva dṛśyate /
tathaivonmīlane syācched-
etad-dhyānasya lakṣṇam //29//

Just as the external differentiated world is not seen at the time of closing ones eyes, so in the same way while practicing this meditation even though his eyes remain wide open, by the Grace of God, this yogi sees nothing. This is the symptom of correct meditation.

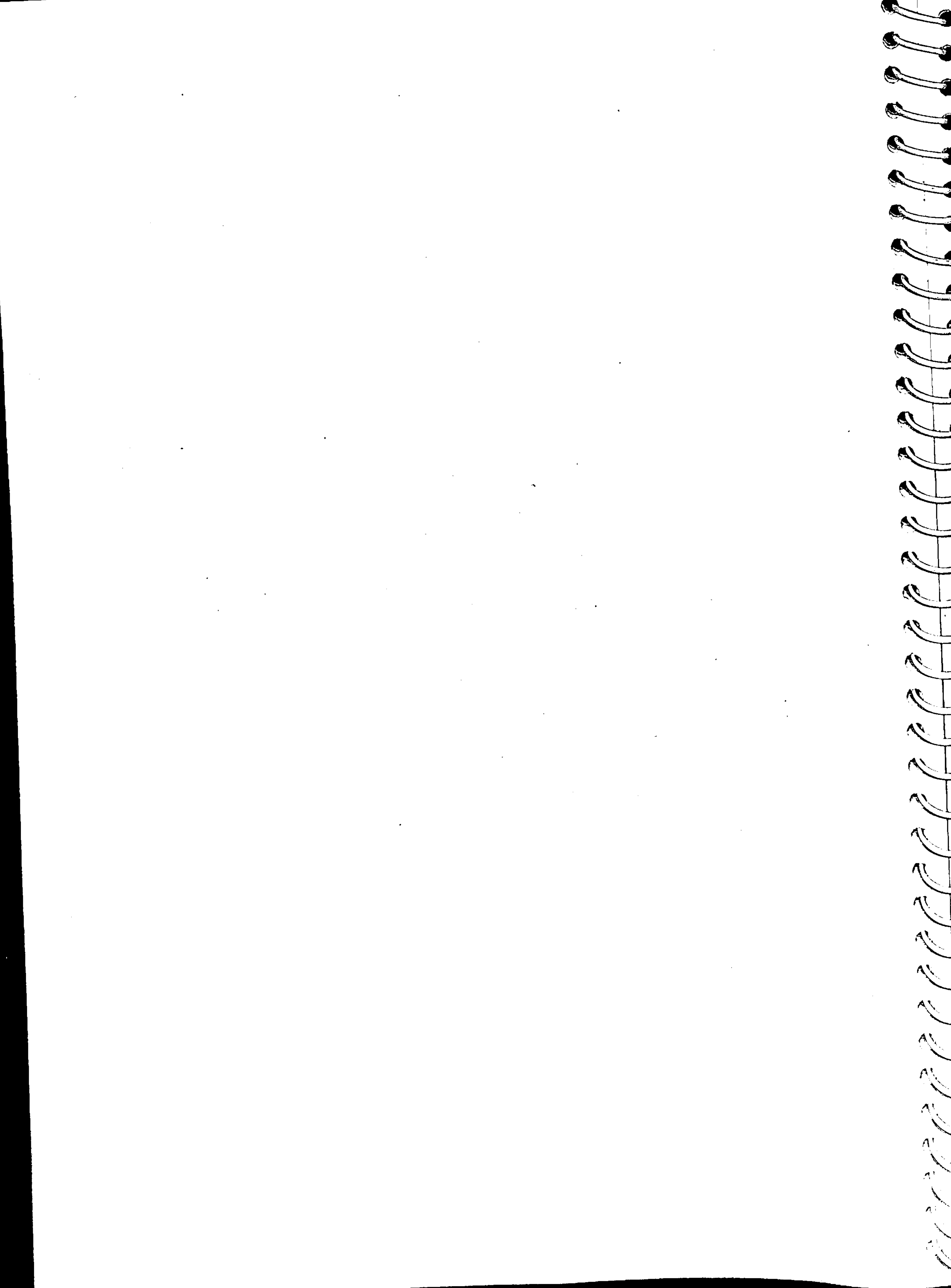
प्रकाशमाने परमार्थभानौ
नश्यत्यविद्यातिमिरे समस्ते ।
तदा बुधा निर्मलदृष्टयोऽपि
किञ्चिन्न पश्यन्ति भवप्रपञ्चम् ॥ ३० ॥

prakāśamāne paramārthabhānau
naśyatya-vidyātimire samaste /
tadā budhā nirmala-dṛṣṭayo'pi
kiñcinna paśyanti bhava-prapañcam //30//

When, while he is doing this practice, he realizes the Sun of Supreme Knowledge, and when his ignorance is ended and he becomes a realized soul, then no matter whatever he does he is soaked in God Consciousness everywhere and he has attained eternal *samādhi*.

प्रनष्टवायुसंचारः पाषाण इव निश्चलः ।
परजीवैक्यधर्मज्ञो योगी योगविदुच्यते ॥ ३१ ॥

pranaṣṭa-vāyu-saṁcāraḥ
pāṣāṇa iva niścalā /



para-jīvaikya-dharmajño
yogī yogaviducyate // 31 //

When his breath has automatically stopped completely, at that time he is just is unmoving, just like a rock, and then he beholds the union of limited being in unlimited being. This kind of yogi is said to be a real master of yoga.

– भैरव स्तोत्र –

Bhairava Stotra

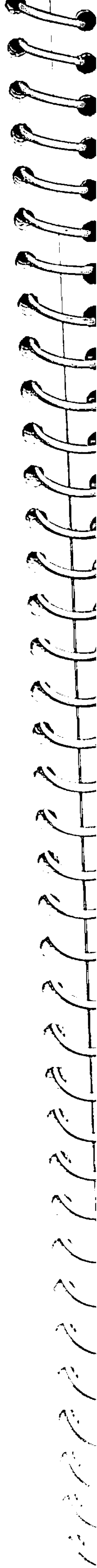
व्याप्तचराचरभावविशेषं
चिन्मयमेकमनन्तमनादिम् ।
भैरवनाथमनाथशरण्यं
तन्मयचित्ततया हृदि वंदे ॥ १ ॥

vyāpta-carācara-bhāva-viśeṣaṁ
cinmayam-ekam-anantam-anādim /
bhairava-nātham-anātha-śaraṇyaṁ
tan-maya-citta-tayā hṛdi vande //1//

I, Abhinavagupta, with one pointed devotion, am praying to that supreme all-pervading Lord Śiva, who is himself present in each and everything that exists, and who through realization reveals himself as the one limitless Bhairavanātha the protector of the helpless.

त्वन्मयमेतदशेषमिदानीं
भाति मम त्वदनुग्रहशक्त्या ।
त्वं च महेश! सदैव ममात्मा
स्वात्ममयं मम तेन समस्तम् ॥ २ ॥

tvanmayam-etad-aśeṣam-idānīṁ
bhāti mama tvad-anugraha-śaktyā /
tvaṁ ca maheśa! sadaiva mamātmā
svātmam-ayaṁ mama tena samastam //2//



By the energy of your grace it has been revealed to me that this vibrating universe is your own existence. Thus, O Lord Śiva, this realization has come to me that you are my own soul and as such this universe is my own expression and existence.

स्वात्मनि विश्वगते त्वयि नाथे
तेन न संसृतिभीतिः कथाऽस्ति ।
सत्स्वपि दुर्धरदुःखविमोह-
त्रासविधायिषु कर्मगणेषु ॥३॥

svātmani viśvagate tvayi nāthe
tena na saṁsṛti-bhītiḥ kathā'sti /
satsvapi durdhara-duḥkha-vimoha-
trāsa-vidhāyiṣu karma-gaṇeṣu //3//

O possessor of everything, though your devotees, bound by *karma* and conditioning of mind, are caught in the net of destiny that arouses troubles and bondage, still they are not afraid of the fret and fever of this world. Having realized this universe as your own existence they are not afraid of worldly difficulties, because fear exists only when there is some one else to inflict it, but when there is none other than You how can fear arise.

अन्तक! मां प्रति मा दृशमेनां
क्रोधकरालतमां विदधीहि ।
शङ्करसेवनचिन्तनधीरो
भीषणभैरवशक्तिमयोऽस्मि ॥४॥

antaka! māṁ prati mā dṛśamenāṁ
krodha-karāla-tamāṁ vidadhīhi /
śaṅkara-sevana-cintana-dhīro
bhīṣaṇa-bhairava-śakti-mayo'smi //4//

O angel of death, do not look towards me with wrathful and frightening eyes as I am always absorbed in the worship of Lord Śiva. Through constant devotion, meditation and reflection, I have become steadfast and courageous, one with the energy of the terrifying Bhairava, thus, your dreadful and frightening looks can do me no harm.



इत्थमुपोढभवन्मयसंवि-
दीधितिदारितभूरितमिस्रः ।
मृत्युर्यमान्तककर्मपिशाचै-
र्नाथ! नमोऽस्तु न जातु बिभेमि ॥५॥

ittham-upoḍha-bhavan-maya-saṁvid-
dīdhiti-dārita-bhūri-tamisraḥ /
mṛtyur-yamāntaka-karma-piśācair-
nātha! namo'stu na jatu bibhemi //5//

O Lord Bhairava, I offer salutations to you who has awakened me to the realization that everything in existence is you alone. As a result of this awakening the darkness of my mind has been destroyed and I am neither frightened of the evil family of demons nor am I afraid of Yama, the fearful Lord of death.

प्रोदितसत्यविबोधमरीचि-
प्रोक्षितविश्वपदार्थसतत्त्वः ।
भावपरामृतनिर्भरपूर्णे
त्वय्यऽहमात्मनि निर्वृत्तिमेमि ॥६॥

prodita-satya-vibodha-marīci-
prokṣita-viśva-padārtha-satattvaḥ /
bhāva-parāmṛta-nirbhara-pūrṇe
tvayya'ham-ātmani nirvṛttim-emi //6//

O Lord Śiva, it is through your existence, revealed to me by real knowledge, that I realize all attachments and all that exists in this universe is activated by you. It is by this awakening that my mind becomes saturated with immortal devotion and I experience supreme bliss.



मानसगोचरमेति यदैव
क्लेशदशाऽतनुतापविधात्री ।
नाथ! तदैव मम त्वदभेद-
स्तोत्रपराऽमृतवृष्टिरुदेति ॥७॥

mānasa-gocaram-eti yadaiva
kleśa-daśā'tanu-tāpa-vidhātrī /
nātha! tadaiva mama tvad-abheda-
stotra-parā'mṛta-vṛṣṭirud-eti // 7 //

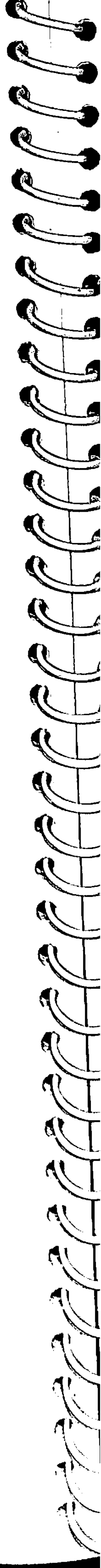
O Lord, sometimes I feel misery which arouses torment in my mind, but at that same moment, blessed by a shower of your grace, a clean and clear vision of my oneness with you arises, the impact of which my mind feels appeased.

शङ्कर! सत्यमिदं व्रतदान-
स्नानतपो भवतापविनाशि ।
तावकशास्त्रपराऽमृतचिन्ता
स्यन्दति चेतसि निर्वृत्तिधाराम् ॥८॥

śaṅkara! satyam-idaṁ vrata-dāna-
snāna-tapo bhava-tāpa-vināśi /
tāvaka-śāstra-parā'mṛta-cintā
syandati cetasi nirvṛtti-dhārām //8//

O Lord Śiva, it is said that through charity, ritual bath and the practices of penance the troubles of worldly existence subside, but even more than this, by remembrance of the sacred *śāstras* and your words alone the current of immortality like a stream of peace enters my heart.

नृत्यति गायति हृष्यति गाढं
संविदियं मम भैरवनाथ! ।
त्वां प्रियमाप्य सुदर्शनमेकं
दुर्लभमन्यजनैः समयज्ञम् ॥९॥



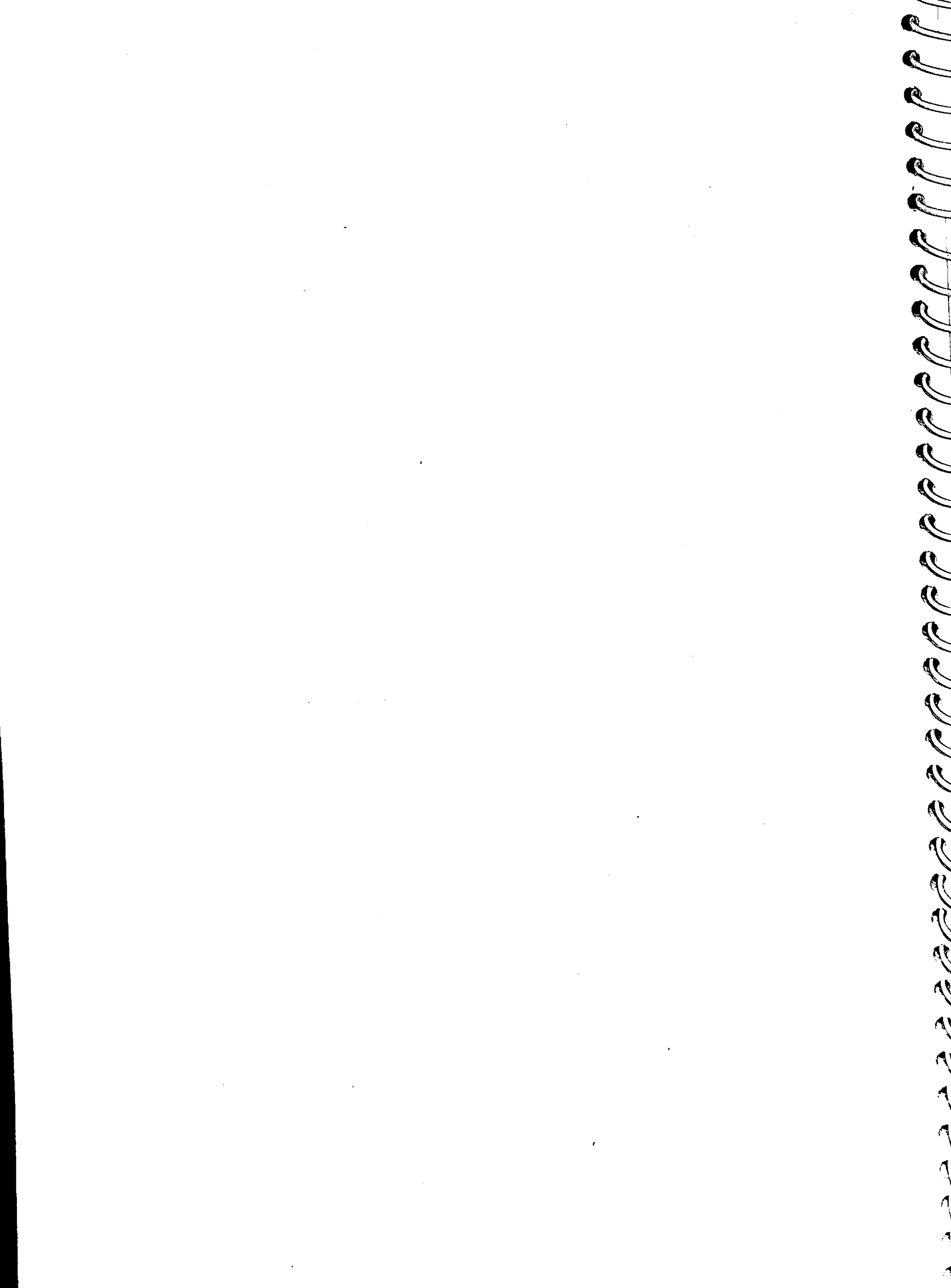
nṛtyati gāyati hṛṣyati gāḍhaṁ
samvid-iyaṁ mama bhairava-nātha /
tvāṁ priyam-āpya sudarśanam-ekaṁ
durlabham-anya-janaiḥ sama-yajñam //9//

O Lord Bhairava, through my utmost faith I have perceived you in the unique sacrifice of oneness, which otherwise is not possible though performing mountains of rituals. Being filled with your presence my consciousness intensely dances and sings, enjoying its own ecstasy.

वसुरसपौषे कृष्णदशम्या-
मभिनवगुप्तः स्तवमिदमकरोत् ।
येन विभुर्भवमरुसन्तापं
शमयति झटिति जनस्य दयालुः ॥ १० ॥

vasu-rasa-pauṣe kṛṣṇa-daśamyām-
abhinavaguptaḥ stavam-idam-akarot /
yena vibhur-bhava-maru-santāpaṁ
śamayati jhaṭiti janasya dayāluḥ //10//

O compassionate Lord, under the influence of your glory and for the benefit of your worshipers, I Abhinavagupta have composed this hymn on the 10th day of the dark fortnight of the month of Paush in the 68th year of Saṁvita. By meditation and recitation of this hymn within a moment that merciful Lord Bhairava destroys the torments and sufferings springing from this wilderness of *saṁsāra*.



सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //

सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥ १ ॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //1//

I am not this body, this body is not mine
I am not this body, this body is not mine

सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥ २ ॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //2//

I am not this mind, this mind is not mine
I am not this mind, this mind is not mine

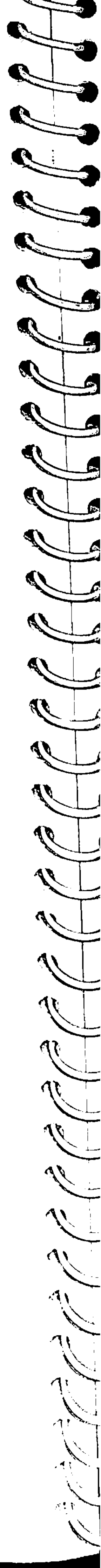
सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥ ३ ॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //3//

I am not this ego, this ego is not mine
I am not this ego, this ego is not mine

सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥ ४ ॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //4//



ॐ नमः शिवाय ॐ नमः शिवाय ।
ॐ नमः शिवाय ॐ नमः शिवाय ॥५॥

om namaḥ śivāya - om namaḥ śivāya /
om namaḥ śivāya - om namaḥ śivāya //5//

सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥६॥

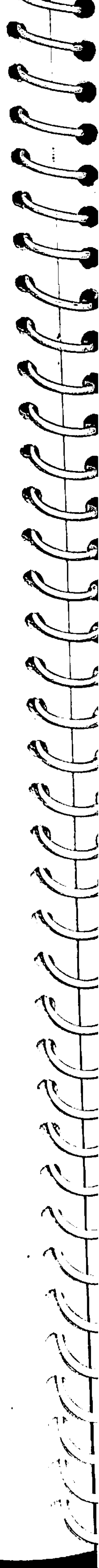
so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //4//

सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥७॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //4//

सोऽहं सोऽहं सोऽहं शिवोऽहम् ।
सोऽहं शिवोऽहं सोऽहं शिवोऽहम् ॥८॥

so'haṁ so'haṁ so'haṁ śivo'ham /
so'haṁ śivo'haṁ so'haṁ śivo'ham //8//



– श्रीगुरु क्रम (काश्मीर शैव सम्प्रदाय) –

(१) (२)

ॐ अमृतेश्वरभैरवं स्वच्छन्दनाथं

(१) (१) (२)

श्रीकण्ठनाथं ऋषिदुर्वाससम् ।

मानसपुत्रं त्र्यम्बकनाथं

(२)

आमर्दकनाथं श्रीनाथम् ॥

मानसपुत्रीं अर्धत्र्यम्बकाख्यां

त्र्यम्बकादित्यम् ।

(२) (२)

सङ्गमादित्यं वर्षादित्यमरुणादित्यम् ॥

(२) (२)

आनन्दं सोमानन्दं उत्पलदेवं

(२)

आचार्यवरं श्रीशम्भुनाथम् ।

लक्ष्मणगुप्तमभिनवगुप्तं

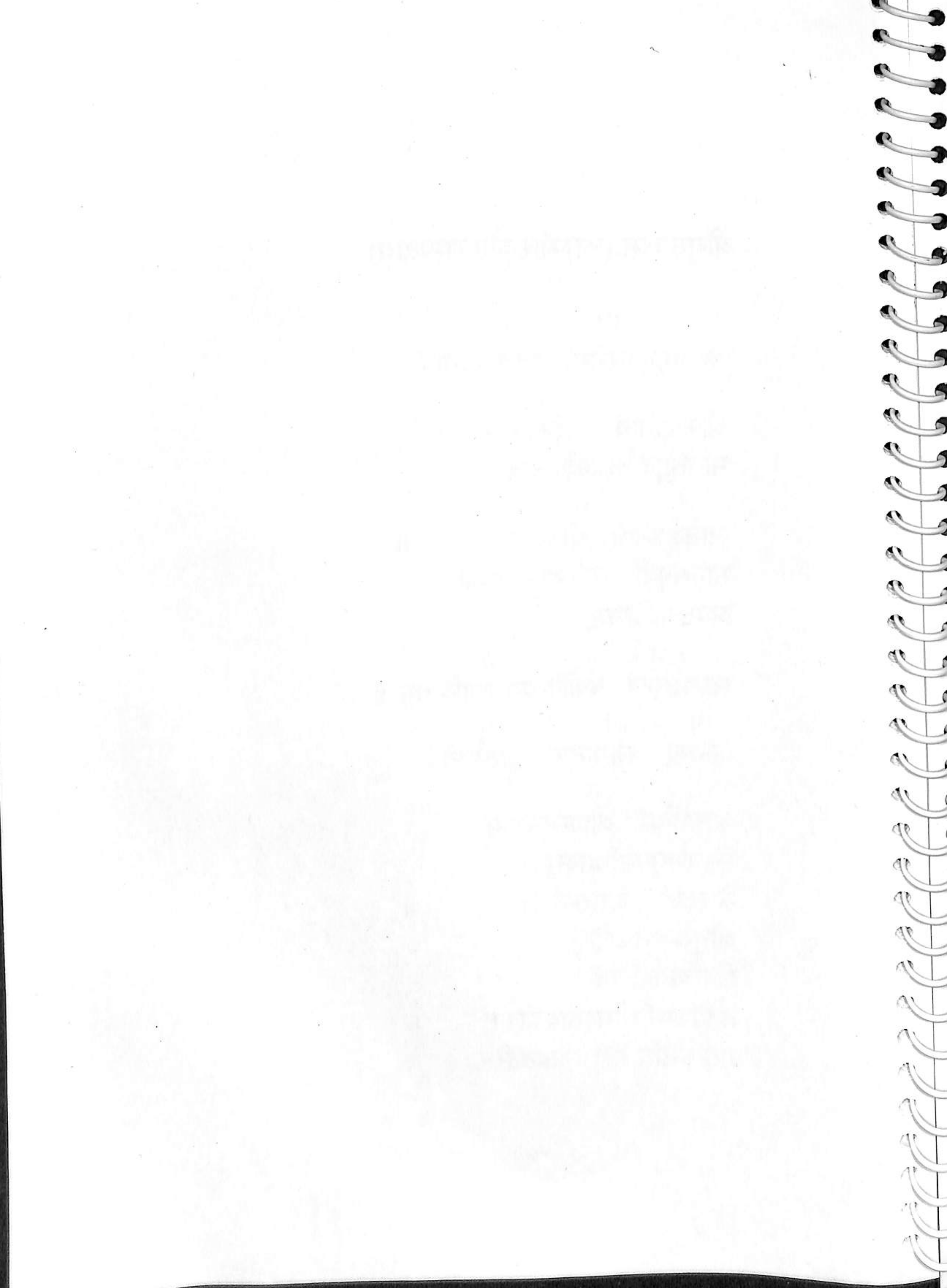
क्षेमराजं योगराजं च ॥

श्रीगुरु-मनकाकं

शैवाचार्यं रामं

तत् शिष्यं श्रीमहताबकाकम् ।

गुरुसन्तति-रूपे अवतारितं

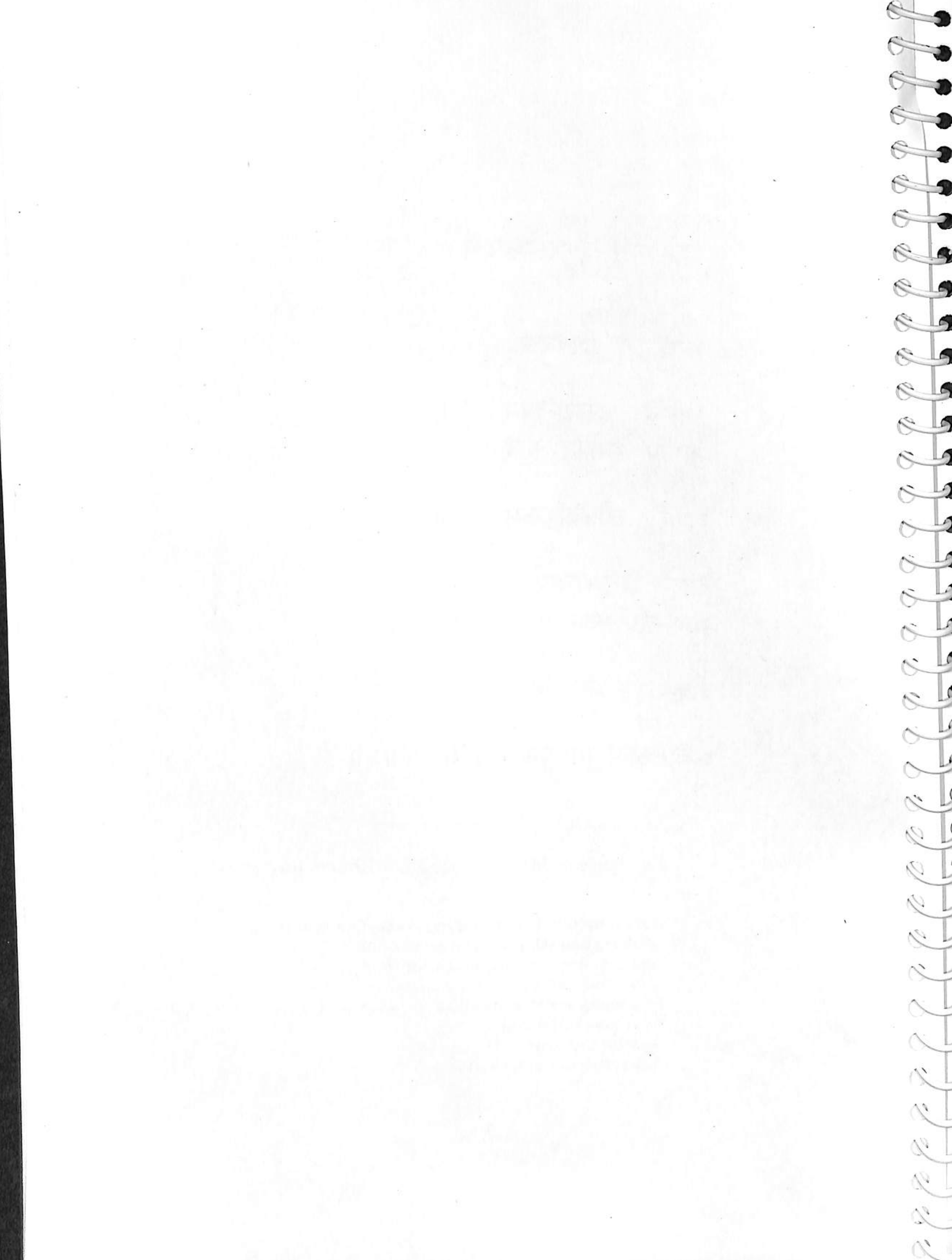


(३)　　(३)
शैव-शम्भुं ईश्वरस्वरूपं च　　॥

(३)　(१)　(२)
भैरवं रुद्रं शिवतन्त्रं
(३)　　(३)
आलयं करुणालयम्　　।
नमामि भगवत् पादं
(२)　　(३)
शंकरं लोकशंककम्　॥
(२)　　(३)
शंकरं शङ्कराचार्यं
महान्तमभिनवगुप्तम्　　।
(३)
शैव-शङ्कर-अवतारितं
(३)　　(३)
ईश्वरस्वरूपं पुनः पुनः नमामि　॥ ३ ॥

– Sequence of Masters (Kashmir Shaiva lineage) –

Oṁ amṛiteśvarabhairavaṁ svacchandanāthaṁ
śrikaṇṭhanāthaṁ ṛiṣi durvāsasam /
mānasaputraṁ tryambakanāthaṁ
āmardakanāthaṁ śrīnātham //
mānasaputrīm ardhatryambakākhyaṁ
tryambakādityaṁ /
saṅgamādityaṁ
varṣādityam aruṇādityām //



Salutations to Lord Amriteśvara Bhairava, Svacchanda Nātha, Śhrikaṇṭha Nātha, the sage Durvāsa, his mind born sons Tryambaka Nātha, Āmardaka Nātha, Śrī Nātha and his mind born daughter Ardhatryambakā. Salutations to the Masters Tryambakāditya, Sangamāditya, Varśāditya, and Aruṇādityā.

ānandaṁ somānandaṁ utpaladevaṁ
ācāryavaraṁ śrīśambunātham /
lakṣmaṇaguptaṁ abhinavaguptaṁ
kṣemarājaṁ yogarājaṁ ca //

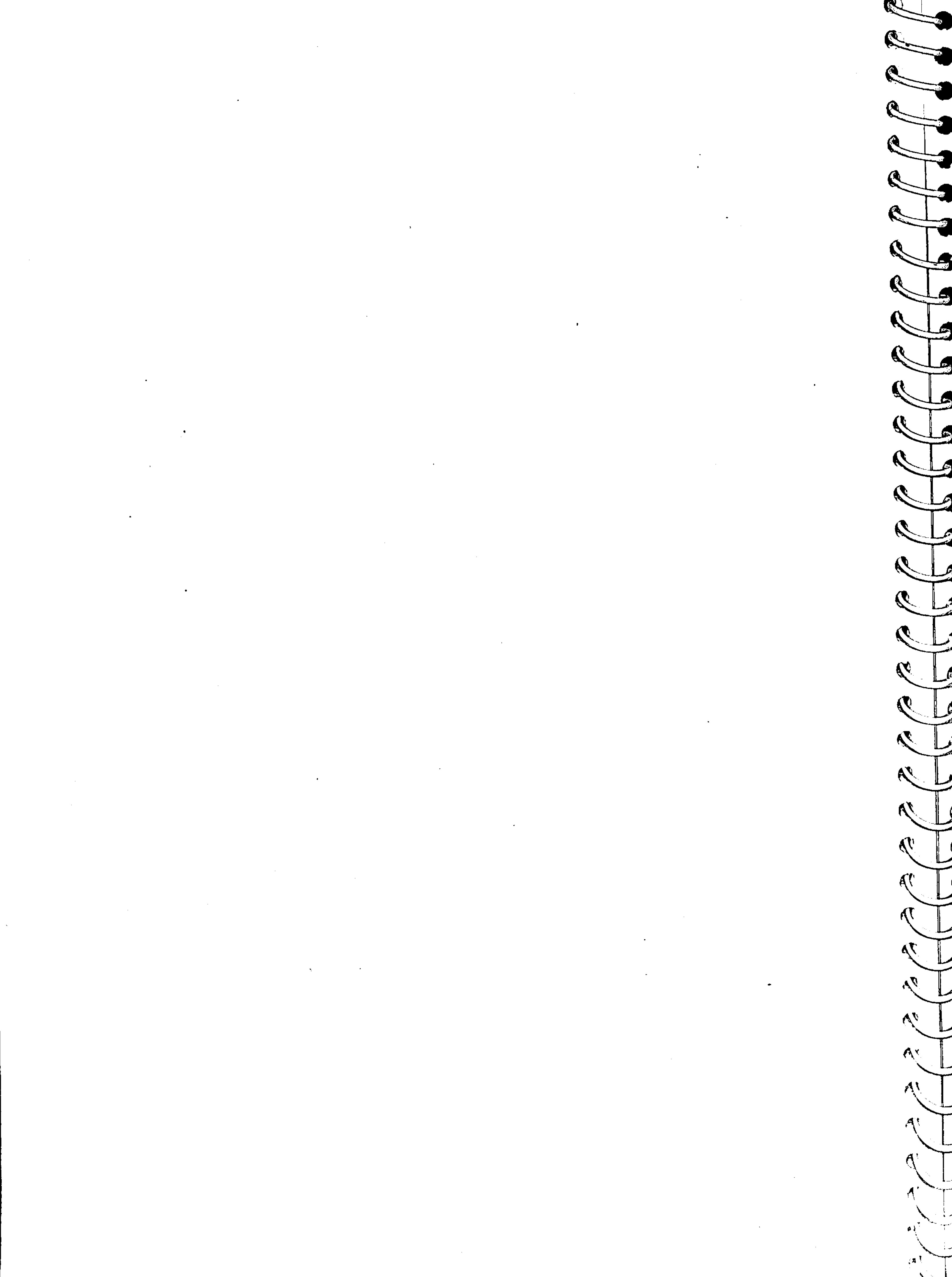
Salutations to the masters Ānanda, Somānanda, Utpaladeva, Āchārya Śambunātha, Lakṣmanagupta, Abhinavagupta, Kṣemarāja, and Yogarājam

śrīgurumanakākaṁ śaivācāryaṁ rāmaṁ
tat śiṣyaṁ śrī mahatābakākam /
guru santati rūpen avatāritaṁ
śaivaśambhuṁ īśvarasvarūpaṁ ca //

Salutations to Swamī Manakāka, Swamī Rām, his disciple Swamī Mahatābakāk and their successor and disciple Īśvarasvarūpa [Swami Lakshmanjoo], the embodiment of compassion and love.

bhairavaṁ rudraṁ śiva tantraṁ
ālayaṁ karuṇālayam /
namāmi bhāgavat pādaṁ
śaṅkaraṁ loka śaṅkaram //
śaṅkaraṁ śaṅkarācāryaṁ
mahāntaṁ abhinavaguptam /
śaiva śaṅkar āvatāritaṁ
īśvarasvarūpaṁ punaḥ punaḥ namāmi //
(repeat last line 3 times)

Again and again I bow before the lotus feet of the Great Master Īśvarasvarūpa (Swami Lakshmanjoo), the depository of all forms of the *Śaiva Āgamas* – monistic, dualistic, and monistic cum dualistic. He is the successor of the great master Abhinavagupta and the embodiment of the all auspicious Lord Śiva (Parabhairava) the benefactor of the entire cosmos.



अस्मद्रूपसमाविष्टः स्वात्मनात्मनिवारणे ।
शिवः करोतु निजया नमः शक्त्याततात्मने ॥ २ ॥

asmad rūpa samāviṣṭaḥ
svātmanātmanivāraṇe
śivaḥ karotu nijayā
namaḥ śaktyā tatātmane

Let Śiva, who is my own nature, bow down to his real nature, Universal Śiva, through his own Śakti for the removal of bondage and limitation which is none other than Śiva.

O Lord, although I don't know the real way of worshiping you I have worshipped you with all of my devotion. O Lord, please enter in my heart along with Pārvatī until I will adore you next!

